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alacrity. *The principles of peace must be incorporated in church discipline.* The trade of war must be denounced, and a soldier must be excommunicated from the churches as an offender. Let war, offensive and defensive, be Anathema Maranatha in all Christian societies; and then, but not till then, may we declare that we love the Lord Jesus in sincerity.

POPERY AND WAR: OR

AN ILLUSTRATION OF WAR-PREJUDICES FROM POPISH SUPERSTITIONS.

It is melancholy to observe how far the noble energies of the human mind may be enslaved by prejudice, and the greatest absurdities so woven into its composition, that nothing short of death itself can dissolve the charm.

Look at a few of the dogmas firmly believed by all good Catholics. 1. That the pope is the successor of Peter as the first bishop of Rome, and that he is infallible, and has power to forgive sins, to grant indulgences, and to release souls from purgatory.—2. That the Catholic church is immutable, and equally infallible with the pope; that her traditions and decrees have the same authority with the Bible itself; and that all who die out of her communion, will inevitably go directly to hell.—3. They believe in auricular confession, in masses for the dead, and in the power of the priest to pray souls out of purgatory.—4. They worship the virgin Mary, styling her the mother of God, pay homage to reliques and images, and regard the bread and wine in the sacrament as actually converted into the body and blood of Christ.—5. They hold to works of supererogation, and suppose that from the superabundance of Christ's merits, and the righteousness of martyrs, monks and other saints, there has been accumulated such a store-house of superabundant righteousness, that the pope, having the key, can at pleasure dispense as much as he chooses for money, and grant through his ministers pardon, and indulgences, and release from purgatory.

Nor is this all; for Catholics believ'd in the efficacy of holy water, holy candles, holy church-bells, exorcism of evil spirits, and the like. Such is the faith not merely of papists in the dark ages, but of sober, intelligent Catholics at the present day, with the Bible in their hands, and all the lights of modern science shining around them.

Do you inquire for the cause and origin of such superstitions? They are chiefly the result of early education. The Catholic child is surrounded from infancy with the emblems of the Catholic faith. The first thing which attracted his attention, was probably a splendid crucifix between two lighted wax candles; and, long before he knew their meaning, a cross, an agnus dei, or a medal with the effigies of the virgin and child, was hung round his neck with a string of beads. His first play-things were little images of the virgin and the saints; and images or pictures of Mary and the saints he used from earliest childhood to meet at every turn, in doors and out, at the corners of the streets, and on the quays, with candles burning before them at noonday, and often surrounded by the votive offerings of sailors supposed to have been saved from shipwreck by the agency of those saints, or the virgin. These offerings consist in pictures exhibiting the scene of deliverance or cure said to have been effected; and pictures are also displayed representing souls in purgatory, with angels pulling them out by the hair of their heads.

Another thing which strikes the attention of a Catholic child out of doors, is the splendor of Catholic processions. The pyx, all of gold, representing the sun, with golden rays diverging from a crystal centre, is carried under a rich canopy of silk, by a bare-headed priest, dressed most sumptuously in gold and silver tissue, preceded by a huge cross of silver or gilt, and some files of dragoons, bare-headed, with their caps slung behind their backs, mounted on elegant horses, richly caparisoned, and followed by a vast concourse of priests, monks and friars, in their various habits, and the civil and military authorities and principal citizens, in their best attire, all carrying long wax candles, lighted even at noonday. All the populace who throng the side-walks, fall on their knees, and uncover their heads, as the procession passes; and the unlucky Protestant who cannot escape, must kneel with the rest, or feel the weight of some soldier's sabre. Sometimes the images of the virgin or of saints, or perhaps the relics of some departed saint, are paraded in the same manner. The monks chant, the bells ring, and cannon are fired. Splendid altars, with images and lighted wax candles, are erected at the corners of the streets; the balconies are covered with rich tapestry, and the windows are filled with eager faces to see the passing show. The churches are dressed in colors, and lighted up at noonday with a profusion

of wax candles; and all the "pomp and circumstance" of Catholic worship are made to pass in review.

All the books put into the hands of Catholic children, are filled with the pictures and legends of saints. Their whole education savors of popery. The birth-days of saints are observed with festivities, and high festivals are appointed in which revelry, dancing, intemperance and lasciviousness are tolerated, if not encouraged, by indulgences.

Thus the minds of Catholic children receive in infancy a bias which it is almost impossible afterwards to change. Prejudices are sowed which "grow with their growth, and strengthen with their strength," till it is next to impossible ever to eradicate them. They refuse to examine their belief by the light of revelation; the plainest truths of the gospel fall powerless on their minds; and their priests so interpret insulated texts of Scripture as to sanction all their superstitions. Mankind are more prone to justify things as they are, than to inquire whether they ought to be so. It is easier going with the current than against it.

But Roman Catholics are not the only slaves to the prejudices of education. There are creeds and practices among Protestants as much at variance with the gospel as any which I have mentioned above, and supported like them by the prejudices of early education. Let us examine our prejudices in favor of war, and we shall find them as firmly rooted as any Catholic prejudices, and for nearly the same reasons. The gospel inculcates humility, meekness, forbearance, long-suffering, overcoming evil with good, love of enemies, and a willingness to suffer for them, rather than to make them suffer; and it absolutely forbids pride, haughtiness, retaliation, revenge, overcoming evil with evil, or doing any thing to our enemies inconsistent with perfect love and good-will towards them. What is the reason that the Christian world will not receive this doctrine, plainly laid down in the gospel, and constituting in fact the spirit and marrow of it? It is because we have imbibed prejudices against the truth, just as the Catholics have done.

The first thing which strikes the attention of children among us, is often the bright button, the gold-laced, party-colored clothing, the gorgeous helmet, and the nodding plume of the soldier. His first playthings are little pewter soldiers, tin drums and trumpets, and miniature instruments of death. The first

pictures which he sees, are often of great warriors and battles. The first statues which he sees, are of some Napoleon, Nelson, or Wellington. The first processions which he sees, are military, more noisy, gaudy and brilliant than those of the Catholics. The first books which he reads, tell him of the glorious exploits of great generals, and murderers by wholesale, who are honored as heroes, and almost deified as demi-gods. The birth-days of warriors, and the anniversaries of victories, are celebrated by ringing of bells, roaring of cannon, and hoisting of colors on board of ships; and our churches, once a year, are made to resound with our boasts of victory; while gluttony, intemperance, dancing and the theatre end these Christian bacchanalia. Here, too, we find it more easy to go with the current than against it, and are more disposed to take things as they are, than to inquire if things are according to the religion we profess. We are industriously taught, that our only safety lies in arms, and that, if we are not prepared to kill other people, they will kill us. The spirit of peace, though confessedly the spirit of our holy religion, is stigmatized as mean, pusillanimous and cowardly; and though Christ has blessed the peace-makers, there are many who would treat them as traitors to their country; and liberty of conscience is not granted them, when they refuse to bear arms, and they have to suffer a persecution as severe as Protestants now suffer in popish countries, and there are not wanting Protestant priests to quote three or four insulated texts of the gospel, and by their interpretation, justify war and bloodshed in the followers of the meek and merciful Jesus, who died for his enemies. I leave it for the reader to follow up the parallel, and he will find it to agree in almost every particular.

Protestant Christian, pause and consider; and, while you pity or condemn the benighted Catholics, examine your own prejudices in favor of war, a custom a thousand times more cruel and destructive to the souls and bodies of men, than the inquisition ever was, because a thousand times more extended. Where one has perished by the flames of the inquisition, ten thousand have perished by the flames of war, even in Christian lands. But, ah, how different the end of the two classes of victims! The victim of the inquisition embraces the stake, and mounts up to meet his Saviour in the skies. But the victims of war, alas, who shall tell their doom? First prepared for endless misery by the vices of the camp, and then sent,

without a moment's space for repentance, to their last account.

Where the advocates of war can find one text in the gospel which can be tortured into an approbation of war, the Roman Catholic can find ten which can be construed into an approbation of his superstitions. Where there is one text which discountenances the superstitions of the Catholic, an hundred fairly discountenance war.

The reformation has been begun ; but it has, as yet, made little progress. We still hold many errors in common with the Catholics, and we have far, very far, to go, before we arrive at the purity of the primitive church ; for "when the lamp of Christianity burnt bright," Christians did not take the sword for any earthly consideration. War was almost the first error which crept into the church ; and it let in a legion of others ; and war must be banished from the church before it can expel the others.

If these things are so, Christian, what are you doing ? "Why stand ye here all the day idle ?" Go into the vineyard, even at this late hour, and you will not lose your reward. Cultivate your Saviour's favorite olive-tree, which has been so much neglected by the keepers of the vineyard. Examine the subject impartially, and when convinced, *do* something immediately. Buy and distribute peace tracts. Contribute to the peace cause. And, above all, pray for God's blessing on the labors of the friends of peace.

A COMMON MISTAKE.

"There is a military spirit to which republics have owed their foundation and their preservation. It kindles under the keen sense of high-seated and high-handed wrong. It is fed and purified at the altars of religion. It burns with the inextinguishable fires of patriotism. It is cheered, warmed and elevated, by the charm and smile of beauty, and it is touched and exalted by every recollected endearment of domestic love. It devotes itself, in the perfect spirit of self-immolation, to the vindication and protection of all that is valuable and lovely in life."

This was uttered by a candidate for office in an electioneering speech ; but, however accordant with popular opinion, we